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A CRITICAL COPY OF THE SAMARITAN PENTATEUCH WRITTEN IN A. D. 1232.

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I write to give the readers of *HEBRAICA* some account of a biblical codex which I had the good fortune to secure in Palestine and of which one of our leading Hebrew scholars, in a note to me, says, "In any future edition of the Samaritan Pentateuch it will be essential, provided its text is as accurate as its well assured age leads one to suppose." I will group my notes under the four general heads of History, Description, Critical Copy and Collation.

I. HISTORY.

While in Jerusalem last year I heard of an old Samaritan book having been there offered for sale but I did not succeed in seeing it. A little later, on May 12, 1892, I was asked in Nablous whether I would like to buy a certain manuscript. From the description given of it I was led to believe that it was of considerable value. When I requested that it be shown, the man replied that he thought it was then in Jerusalem. Was I again to be disappointed? For months I had been tantalized at Sidon by a book said to be written on the skin of the gazelle of whose existence I heard more than once but of which I never got a sight. My questioner went in search of the owner and soon returned with him and his manuscript. He laid open the volume on his lap and there was revealed to my delighted gaze a literary treasure the equal of which I never had had a chance to purchase during all my sojourn in Syria. I took steps to secure it, acting in accordance with oriental business custom through a mediator, and after a delay, another oriental element in the transaction, it was delivered into my hands at Sidon the very day before I started on my homeward journey. The man from whom I bought it was a Moslem living in Nablous. The account he gave of the way it came into his possession was that he had purchased the effects of an aged Samaritan who had died not long before and among them had found this Book of the Law. The statement was corroborated by other inhabitants of Nablous; indeed, the deceased seemed to be a person well known in the town.

Page 1 bears the name in Arabic of "Ephraim, the son of Rizq, the Samaritan," who possessed it after the rebinding, but no date is given.

On the last page is a formal Arabic colophon which states that "Jacob, the son of Aaron, the son of Islameh[?], the son of Ghazal, the son of Isaac, the son of Abraham, the Priest, the Levite," repaired the volume and supplied what had been lost from the beginning and the end, i. e., the present paper portion. A sentence in Samaritan characters worked into some of the ornamentation on the same page informs us that the work was done by "Jacob, the Priest, the Levite, in Shechem." Both of these are undated but are probably not older than the first part of this century.

We next come to three notes of ownership in the Samaritan dialect as well as character. They are found on the portion of a page which had been left blank at the end respectively of Numbers (p. 461), Exodus (p. 260), and Genesis (p. 136), and are as follows :

(א) קנה • זאת • התורה • הקדושה • במה • דהלו • לנפשו • סה • טבה •
(2) וסמוכ • קה • ואר • קה • ויק • ואקר • טוב • וקר • וצל • (3) ועש • וכת •
ויע • וקנ • ישר • ושמור • ארהותה • קדיש • (4) ועשה • טבהתה • יוספ •
בנ • סהבה • טבה • וסמ • קה • ואר • קה • (5) ומסכינה • עבר • אלה •
דמבני • איקירה • מנ • פועה • ברת • (6) סהבה • טבה • וסמ • קה • ואר •
קה • וקר • וצל • ומסכינה • עבר • (7) אלה • דמבני • רמח • והיא • מורשה •
לה • מנ • אבוה • הזוכר • (8) יסלח • לו • יה • וישכן • רוחו • בגנה • ומכרת • ונתנ •
לה • בידה • (9) כנחתה • חמשה • ועשרים • דנר • זהב • מצרי • ורצהיה •
ואסידת • (10) על • נפשה • אנ • לית • לה • בזאת • התורה • קשט • וכן •
בירח • אלמחרמ • (11) שנת • ישמנה • וצ • וט • ק • לממלכת • עשו • נדס •
וכנ • אסיד • וכתב • צדקה • (12) בנ • יושע • בנ • מתוחיה • בנ • טביה • בנ •
אברהם • בנ • ברכה • הלוי • דמן • (13) קרית • הכהנים • ישרתי • המכת •
הקרו • במצ • תהיה • בריכה • ומברכה • (14) עליו • וילמד • בה • בנימי •
ובני • בנימי • בעמל • דמע • הנאמאנמ • —

(b) אתעתקת • זאת • התורה • הקדושה • מן • ממלאכת • (2) סהבה •
טבה • וס • קה • וס • קה • וא • טוב • וק • וצ • והס[] (3) וכ • צדקה • בנ •
סה • טב • וס • קה • וא • קה • ומסכ[] (4) אברהם • בנ • סה • טב • וס •
קה[] וא[] קה • ומסכני • (5) עבר • יהובה • רמבני • איקרה • אל • ממלכת •
סה • (6) וסמ • קה • ואר • קה • וא • טו • וק • וצ • ו* • ו* • ושאר (?) •
(7) קר • וי • ומעב • יוספ • בנ • סמ[] קה • וצ • אברהם • (8) בנ • סמ • קה •
ומ • צדקה • רמבני • י*ב • מנ • שכו • (9) עזה • בשלשה • עשר • דנר •
זהב • מצ[]רימ • * * * * (10) צדקה • הזכור • אנ • לית • לו • בזאת •
התורה • קשט • (11) תה[]יה • בריכה • על • בעלה • הז • וילמד • [בה] •
בנימ[] וב[] (12) בנימ • וכן • בשנת • שבע • ועשרים • שנה • ותשע •
מ[]אות • שנות[] (13) לממ[]לכת • ישמעל • י*י • א* * * * * וכנ • אסיד • ע* * * * *

(14) ***ר (or ב) מה · וכתבו · יעק* · בנ · עבר · אלה · (15) ***מבי · משב
 ל***; 1***

(c) אתעתקת · זאת · התורה · הקדושה · מנ · ממלכת · תורין · (2)
 ואחותה מרחבה · ילידי · סמוכ · קהלה · וארכנו · (3) קהלה · וק; וצלה ·
 ומסכינה · עבר · דנונה · בנ · (4) סמוכה · ומסכינה · אב · גלוגר · בנ · אבי ·
 רוממותה · (5) דמבני · איקרה · והיא · מורשה · לונ · מנ · אביו · (6)
 הזוכיר · יסלח · לו · יה; אל · ממלכות · סמוכ · קהלה · (7) וארכנו ·
 קהלה · וקרא · וצלה · וחש; וכת; עבר · יהוה · (8) בנ · סמוכה ·
 ומסכינה · עבר · יהובה · דמבני · רמח · (9) בארבע · ושלישי² · דנר ·
 זהב · מנ · זהב · מצרים · וכן · (10) בחדש · שואל · שנת · ז · וששי ·
 ושמנה · מאות · (11) לממלכת · בני · ישמעל · על · יד · עברה · צדקה · בנ ·
 יושע · (12) הלוי · שמש · המכתבים · הקדושים · אז · במצרים · (13) הוריא ·
 את · יה; תהיה · מברכה · עליו · אמנ · אמנ · (14) בעמל · משה · הנאמן · —

The three dates mentioned in these records (Maharram, A. H. 998 in (a), A. H. 927 in (b) and Showal, A. H. 867 in (c)) correspond to A. D. 1589, A. D. 1521 and A. D. 1463.

Who was the scribe to whose labors we are indebted for this copy of the Law of Moses? The repairer's colophon says it is in the hand-writing of "Abraham, Judge of Israel," but gives neither the date nor the genealogical relation of that person. It was doubtful how much reliance could be placed on so recent a statement unsupported by other authority, but for a time I thought it was the most trustworthy information in regard to the writer that we would ever have.

While engaged in collating, I came across a cryptogram and that has been followed by the discovery of six others. Two of them bear on the question now before us. On p. 182, in the text of Ex. xv. 22-xvi. 3, we read, **מכתב אברהם נסיא** "The writing of Abraham the Prince," and running through the first sixteen pages of Deuteronomy (pp. 462-477 inclusive) is the following:

אני אברהם בן ישראל בן אפרים בן יוסף הנשיא מלך ישראל
 כתבתי את משנה התורה הקדושה הזאת לנפשי על שם בני שנת
 תשע ועשרים ושש מאות למלכות ישמעאל היא שנת שלשה אלפים
 ומאתים למושב בני ישראל בארץ כנען היא שנת חמשה אלפים ותשע
 מאות ושלשה ותשעים שנה ליצרת העולם והיא מלוי ארבעה

¹ The letters inclosed in brackets doubtless once stood in the text. Asterisks have been placed where there is no certain clew to what has disappeared, their number except in lines 9, 14 and 15 corresponding with the probable number of letters lost. In the rebinding of the volume the lower right part of this record beginning with a portion of line 13 was cut away. There was at least a sixteenth line of which only א. ה is visible.

² The four middle letters of **ושלישי** have been erased, changing the price from thirty-four to forty-four dinars.

ושבעים תורה כתבתי וימי שני חיי בפעם ההוא ששים שנה אורה את
יהוה ואשאל אתו יאריך בחייהם עד ילמדו בה בנים ובני בנים
אמן אמן אמן

"I, Abraham, the son of Israel, the son of Ephraim, the son of Joseph, the Prince, King of Israel, wrote the copy of this holy Torah for myself in the name of my children in the year six hundred and twenty-nine of the kingdom of Ishmael, which [it] is the year three thousand and two hundred of the dwelling of the children of Israel in the land of Canaan and [it] the year five thousand and nine hundred and ninety-three of the formation of the world.¹—And it is the completion of seventy-four Torahs² [which] I wrote and the days of the years of my life in the tread of it are sixty years; I praise Yhvh.—And I ask him to prolong their lives until children and children's children study in it. Amen. Amen. Amen." (The punctuation marks have been omitted from both transcriptions.)

I am well aware that cryptograms are rather in disrepute at present and that the very mention of one is apt to raise a smile. Those now under consideration are real and not a mere product of my imagination. The parchment was creased by folding to furnish a guide in the formation of two which are on the opposite sides of the same leaf (pp. 275, 276) and for three, including the longest given above, special lines were ruled. (In the case of two no special ruling was necessary because of lines on the other side of the leaf.) One cryptogram is circular, reading curiously from *left* to *right*, and the others are vertical. Where the latter occur, the pages present the appearance of three columns, two lateral of equal size separated by narrow spaces from a central one of single letters. Those letters, read from the top down, form the acrostics. Not a word has been added to the sacred text on their account, the end being attained simply by the arrangement of the writing on the page. Punctuation marks, however, have been inserted which have no meaning apart from them and one of which, because of that fact, led to my discovery. Thus it is evident that the scribe was fully aware of the existence of those statements and intentionally formed them.

It might be supposed that this manuscript was copied from another in which the chronogram already existed and that therefore the data given relate not to this document but to that of which it is a transcription. Such a thing, it is said, has happened in the case of colophons; here it has not. Old Abraham's very

¹ The number of years between the Creation and the Entrance into Canaan according to the data in the Samaritan Pentateuch and the direct statement of the Samaritan Chronicle or Book of Joshua (chap. xv.) is, as here, 2794. The Chronicle (chap. XLVII.) departs from the common Samaritan chronology in assigning A. M. 4513 as the date of the death of the Emperor Hadrian.

² I need scarcely point out that of all the copies of the Law produced by Samaritan scribes in the past centuries not nearly so many have survived to our time as Abraham himself wrote.

mistakes come forward to testify in his favor and to secure to him the credit of his work long after he has laid aside his pen. An examination of the erasures that are found in the volume shows that the writer in a large measure puzzled out or stumbled on his caligraphic arrangement as he went along. Perhaps the most striking instance is found on p. 230. Part of the sixth line of the paragraph (Ex. XXXI. 12-17) in which the circular cryptogram **אִשְׁמֶל לְאִשְׁמֶל** (אִשְׁמֶל קִדְשָׁה) occurs had been written when the suggestion of that device came; then the scribe erased all from the latter part of the first line and re-wrote it in a way to bring that out. (Sufficient traces of the first text remain to prove that it was the same as the present.) If this instance stood alone, it might be said that the writer had at this point changed his exemplar for one in which the conceit already existed. In four other places, three of them in connection with the long chronogram, changes have been made which the production of the cryptograms rendered necessary but which might have been avoided by a little more foresight. It would seem that nothing so pleased the Samaritan scribe as to be able to place one or more letters or words under similar letters in the preceding line. There are quite a number of places scattered throughout the book in which something has been erased and the same re-written where the reason for the alteration evidently was that immediately after the first writing it had occurred to Scribe Abraham that by making the change he could carry out further that dearly-loved caligraphic principle. Thus there is conclusive proof that this is not a fac simile copy of any other codex. (If the manuscript which the writer had before him during his work be still in existence, I may perhaps identify it through certain phenomena which possibly indicate the length of its lines and paragraphs and the position of some words on the page.)

Reverting to the longest cryptogram, we find the date of this codex given according to three eras. The one most useful to us at present is that referred to "the kingdom of Ishmael" or the Hegira. Remembering that, as the Moslems employ a lunar year of twelve months of alternately twenty-nine and thirty days with an intercalary day eleven times in thirty years, their years are to ours as $354\frac{11}{30}$ to $365\frac{1}{4}$, and starting from July 16, A. D. 622, we see that the year 629 of the Hegira ended on, or about, Oct. 19, A. D. 1232. As the chronogram is now exactly as the writer of the volume left it, the possibility of later addition or subtraction being absolutely excluded, we may with entire confidence attribute this manuscript to the year A. D. 1232.

The oldest dated manuscript of the Samaritan Pentateuch mentioned by Blayney was written in A. H. 624 = A. D. 1227 and is in Rome. The next dated copy in point of age, not including mine, is that of the British Museum written in A. D. 1356, one hundred and twenty-four years after the one I am now describing. As the codex of A. D. 1227 begins with Gen. XXXIV. 22, the one in my possession is probably the oldest authority extant of a known date for about

thirty chapters of the Samaritan form of Genesis. (There are a few manuscripts of more or less of the Samaritan Pentateuch which are *supposed* to be older than the three mentioned. It is well known among scholars who have given this department of study special attention that Samaritan paleography is not in a state sufficiently advanced to admit of even the best qualified judges asserting with confidence the age of a document which bears no date.)

II. DESCRIPTION.

The manuscript contains the Hebrew text, not the Targum or Version, of the Five Books of Moses in the form in which the Samaritans have them. It is bound in leather and consists of two leaves of paper + two hundred and sixty-nine leaves of parchment + four leaves of paper, a total of five hundred and fifty pages. The leaves are now about $12\frac{1}{4} \times 10\frac{1}{2}$ inches in size but were cut down somewhat in the rebinding. They are without numbers (except those added by myself), signatures and catch-words. Those of paper were supplied by the writer of the Arabic colophon but all of the parchment portion belonged to the volume whose origin is recorded in the chronogram: it is to the latter alone that I desire to be understood as referring in the notes which follow, unless I state otherwise. When Abraham finished the codex, I believe it contained two hundred and eighty leaves gathered into twenty-four quires of ten leaves each and five of eight each arranged thus: 20 of $10 + 1$ of $8 + 3$ of $10 + 2$ of $8 + 1$ of $10 + 2$ of 8. Either the first two pages (the first leaf) bore none of the sacred text or some of that of Genesis now found only on paper was much spread out. As a rule a single sheet of parchment makes two leaves or four pages, but there are twenty-four half-sheets distributed through eleven of the quires. The sheets were so bound together that at every opening the eye rests on two pages of flesh-sides or two of hair-sides. Of all the gatherings the outside pages are hair-sides and, consequently, the middle pages are flesh-sides in groups of ten leaves and hair-sides in those of eight.

The old text covers a space about $8\frac{1}{4} \times 7\frac{1}{4}$ inches on both sides of the leaf. It begins with \cdot אֶתְּהָ \cdot עֶפֶר \cdot יֵכ \cdot of Gen. III. 19 and ends with \cdot שְׁמֵעַ \cdot בְּקוֹלִי \cdot of Deut. xxx. 20; between these limits, with the exception of one leaf lost from Genesis, scarcely a letter of the first scribe's work is past recovery, so fine a state of preservation is the manuscript in. There are from twenty-six to twenty-nine lines to the page, including the blank lines between paragraphs, but both the extremes are of rare occurrence. The large Samaritan character is used throughout except where for a special reason a letter or a word is written in a smaller hand. The ink is of a deep black generally laid on so thick that the letters have a somewhat glossy surface. It does not seem to have faded in the slightest merely from the lapse of the centuries where other extraneous causes of injury did not affect it, nor has it at all corroded the parchment, in both of which

respects it differs from that of some of the more recent writing found in the volume. Lines were made by pressure, never in ink, to guide the scribe in his work.

Of the cryptograms three have already been given. The other four are as follows: (a) יהוה נצונוי קרביה on p. 179 in Ex. xiv. 24-29 which is part of the two paragraphs xiv. 19-25 and 26-31; (b) חצי התורה on p. 275 in Lev. vii. 12-16, part of the paragraphs vii. 11-15 and 16-21; (c) פלגה on p. 276 in Lev. vii. 18, 19, of the paragraph vii. 16-21; and (d) ספר תורואתה אהן on p. 340 in Lev. xxvii. 18-25 of the paragraphs xxvii. 16-21 and 22-25. The two (b) and (c) are separated by the last three lines of p. 275 and the first line of p. 276 which are written in the ordinary manner. (I have omitted the punctuation marks in making these transcriptions.)

For poetry the text-space is divided into two equal columns but the lines read across the page regardless of the division. The passages which are so written are these: Ex. xv. 1-21; Num. xxiii. 7-10, 18-24; xxiv. 3-8, 15-25, and (in the paper portion) Deut. xxxii. 1-43. No distinction is made between the introductory formulae and the body of the poems. Gen. xlix. (parchment) and Deut. xxxiii. (paper) appear as ordinary prose.

Besides the places where the simplest order of disposing the letters has been departed from for ordinary caligraphic reasons or because of the cryptograms or the poetical portions we find a peculiar but similar arrangement in the upper part of p. 455 and of p. 457. In the body of the text a space has been left blank which may be described as a circular ring with four straight arms extending outwards one to each corner of the (imaginary) inclosing parallelogram. The passages directly affected are Num. xxxiv. 6-11 and xxxv. 5-8.

At the end of each of the five books are some simple ornamentation and also the following notes, all from the first hand, except, of course, that at the end of Deuteronomy from the repairer:

(a) At the end of Genesis,

ספר הראיִשׁוֹנִי וּמְלִינִי כִּי ; אֵלֶּפֶינִי :
 קִצֵּינִי רִי ; וְנִי ; וְרִי ; וְחִי ; מְלִינִי :
 וּכְתַבְנִי טִי ; וְעִי ; אֵלֶּפֶינִי ; וְחֶקֶן ; וְיִי :

(b) At the end of Exodus,

ספר השֵּׁנִי וּמְלִינִי יִי ; אֵלֶּפֶינִי :
 קִצֵּינִי רִי ; וְרִי ; וְלִי ; מְלִינִי :
 וּכְתַבְנִי טִי ; וְחִי ; אֵלֶּפֶינִי ; וְחִי ; וְעִי :

(c) At the end of Leviticus,

ספר השְּׁלִישִׁי וּמְלִינִי יִי ; אֵלֶּפֶינִי :
 קִצֵּינִי קִי ; וְלִי ; וְחִי ; וְשִׁי ; וְלִי ; מְלִינִי :
 וּכְתַבְנִי וִי ; וְחִי ; אֵלֶּפֶינִי ; וְחֶקֶן ; וְנִי ; וְיִי :

(d) At the end of Numbers,

ספר הרביעי . ימלינ . אלפינ .
קצינ . ר ; וכ ;
וכתבינ . זם ; אלפינ . וק ; וי ; :— :

(e) At the end of Deuteronomy (the division into lines found in the original not being preserved),

תורה : תמימה . ברוכ יהוה נותינה :

ספר החמישי . קצימ . ק : וס :

ומלינ . ד . אלפינ : ות . ד . וכ :

כל . מליאנ . קצי . התורה : תשע . מאות . וששה . וששים . קצה : ומלינ :
ששה . ושמנימ . אלפ . ושליש . מאות . ושנים . וששים . מלא : יתברכ .
יהוה : :

סחוניכ . סחוני . עד . נ :

משקי . החיימ . מגנ . עד . נ :¹

III. CRITICAL COPY.

I have been impressed with the fact that Abraham was a most careful and conscientious scribe. He seems to have performed his work with a sense of its importance and a knowledge that it was his duty not to invent a new text but only to transmit the best that had come to him. In some instances he found himself unable to decide between two different readings and therefore gave one at length and indicated the other. I say "indicated" because in only one instance are both readings actually given. On p. 73, in Gen. xxx. 37, וחרמון is written with an ordinary full-sized ח but interlineated above that letter is a small ע; both letters are from the first hand in exactly the same ink and look as though made at the same time. The text of Blayney has ע but the manuscript numbered 62 has ח. In other places the second reading is indicated by dots and lines.

¹ Let me tabulate the figures given in these statements.

| | Sections. | Words. | Letters. |
|-----------------------|-----------|--------|----------|
| Genesis..... | 250 | 27,258 | 79,810 |
| Exodus..... | 200 | 17,230 | 69,098 |
| Leviticus..... | 135 | 10,330 | 46,550 |
| Numbers..... | 220 | 17,120 | 67,110 |
| Deuteronomy..... | 160 | 14,424 | — |
| Whole Pentateuch..... | 965 | 86,362 | — |

It will be noticed that the addition of the separate items would give 965 as the number of sections in the whole Law.

A very common use of marks in Samaritan manuscripts is to call attention to the fact that a certain combination of letters is used in a particular one of two or more senses which it is capable of bearing, e. g., **שם** when a proper noun denoting Shem, the son of Noah, is marked but when the common noun "name" is not marked, and **את**, alone or in combination, when the preposition "with" may have a line over it but when the sign of the definite object is without any line (except in **אתה**, where it is lined to distinguish that word from the personal pronoun of similar form). Many of the lines and dots in my copy are explained by a knowledge of this usage. For words so distinguished the different manuscripts in very few, if any, instances give various readings.

There are a number of other lines and dots which cannot be explained on the principle just stated but which must be considered as true indications of alternate readings. Petermann, in his Samaritan Grammar ("Porta Linguarum Orientalium" series), says, "*Signa orthographica* duo tantum apud Samaritas reperiuntur: 1. *Punctum* litteris expungendis, quae per errorem scribae irrepererunt, superscribitur. 2. *Linea diacritica*, eaque plana (horizontalis) s. paullum obliqua litteris vocum praesertim mediis superposita, quae lectorem admoneat, ut animum bene attendat ad hanc vocem, quae notionem seu formam extraordinariam habet." (The first of the usages mentioned in this extract is found in the work of the repairer of my manuscript but not in that of Abraham.) In spite of the "duo tantum" I must add this third. A list of the places where it occurs will be found in the collation. A study of the facts there presented should of itself be sufficient to produce the conviction that we have before us indications of secondary readings.

These signs do not belong to the class already described. In the case of the words over which they are placed there generally did not exist the same need of a distinguishing mark that was present in the case of the words over which those are found. In striking contrast to the fact in regard to those, there is in the case of every one of these manuscript authority for various readings. (In a very few instances that authority must be sought in another passage which contains the same word.) Simple admonitory marks are always, as far as my experience goes, placed over some part of the word to which attention is called and never over the blank space between it and the preceding or the following word, as are some of the signs referred to in Table VII. of the collation.

When Scribe Abraham was desirous of changing what had come from his pen, he showed no hesitancy in erasing it, either by washing it out or by scratching it out with a sharp instrument. Many such erasures, most of them, however, due to a desire to change only the relative position of some letters on the page, can with certainty be attributed to him through the present text found where the original writing stood being from his hand. The expunging of letters from the words in Tables III., V. and VII. would often produce combinations which

would not be Hebrew. When in the three classes just mentioned the mark is over the space between two letters or two words, the reader sees clearly where the additional letter of the secondary reading belongs but such a position would not with equal certainty show what to omit. Nor have we before us the correction of accidental omissions. A letter which had fallen out through some mischance might have been subsequently inserted either in its proper place in the line or interlinearly. That interlineation was not objectionable in the eyes of the writer is shown by his resorting to it in not a few places and we can see no reason why, if necessary, he should not have doubled or quadrupled the number. What effect would follow the insertion of letters in the words of Tables IV. and VI.? We would fare no better were we to attempt to interpret these signs as calling for the substitution of what properly belongs in the text for something that has erroneously crept in. They are not the marks of a corrector who compared the manuscript after its completion with some standard copy. They were made at the same time as the letters as is shown by their being in the same ink and hand and by the unusual space left blank in connection with some. It is evident that they and the readings which they indicate were in the mind of the scribe at the first writing.

As an instructive illustration of deliberate variety let us look at the name *Zurishaddai*. In Num. vii. 36 it ends in a *ד* and in x. 19 in a *ד*, with no mark over the word in either place, but in i. 6 we find a final *ד* and in ii. 12 and vii. 41 a final *ד*, all three with a dot over them. Evidently *Zurishaddai* might in the writer's view be properly spelled either with a final *ד* or with a final *ד*. He knew of authority for both forms in some of these passages; he has written at length the one that in his judgment was the better supported and has indicated the other.